

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

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APRIL, 1878.

THE CHRISTIANIZING OF A PEOPLE IS A WORK OF TIME.

If God has not given this branch of His Holy Catholic Church some part in this great work of the evangelization of the world, then it has no right to exist; if He has given to it a part in that work, and it refuses or neglects to do it, then it does not deserve to exist. If the latter be true, may God have mercy upon us all.—BISHOP LITTLEJOHN.

There is every probability that within thirty years from the first propagation of the Gospel, it had taken root in nearly all the cities of the Roman Empire, and Christian Churches were established in them.

One very evident reason why converts were gathered more speedily in the Apostolic age than in any subsequent period is, that on the very day an Apostle reached a heathen city he could proclaim the Gospel in the language of the people much more fluently and perfectly than a missionary of the present time can after years of laborious study. In the miraculous gifts of the Spirit there was a preparation on the *Apostles'* part for the work which Missionaries of our own day are without.

There was a preparation, too, for the reception of the truth on the part of some to whom it was proclaimed. In most of the cities of the Roman Empire, Jews and Jewish proselytes were living, and these persons were more or less familiar with the Old Testament Scriptures, and some of the more devout of them were expecting and longing for the Messiah. The Apostles first proclaimed the truth to these people, and though multitudes of them rejected Jesus as the Messiah, and saw no beauty in Him that they should desire Him, others of them speedily welcomed Him as He of whom Moses and the prophets did write,

the Hope of Israel, and the Anointed of God. Though as a *nation* the Jews did not receive Jesus, yet in very many places churches composed of Jewish converts were speedily formed, and nowhere, in the Gentile world were the Apostles' labors so quickly and largely blessed as at Jerusalem. In no heathen city were three thousand converted in one day, and other thousands soon afterward; and the reason is, that the Jewish people, by their familiarity with the Old Testament Scriptures, were in some measure prepared to receive the truth; and this is especially true of those of them who were "waiting for the consolation of Israel."

But when the Apostles rested from their earthly labors Christianity had only taken root in the cities and countries in which they had labored; only *some* of the people were converted. The major part of the Jews were still unconverted; the great mass of the Gentiles were still idolaters. The entire overthrow of opposing systems and the general reception of the Christian faith was then, as it is now, a work of time, and of *considerable* time. It was so even at Antioch, where the followers of the Redeemer were first called Christians, and where the Apostles' labors were so greatly blessed.

That so many of the people of this city were heathen so long after the Apostles had entered into rest, is made by Gibbon a ground of attack on Christianity; but the reverent student of Church history knows that after the imperishable seed of the Word has been planted anywhere, a considerable time has elapsed before it has brought forth *all* the fruit of which it is capable. The history of the grain of

mustard-seed is a fundamental law of the progress of God's kingdom. The work proceeds from small beginnings, which afterward acquire a slow but sure and powerful development.

In comparing, therefore, the missions of our day with those of the Apostolic age, let us bear these facts in mind, and let patience have her perfect work. Let us cultivate the grace of waiting, "not waiting in idleness, but in confident, enthusiastic labor."

Especially is this our duty since God has allowed us to behold such wonderful visible results as have been thus summed up by the Bishop of Long Island:

Results patent unto all men, results most wonderful and sublime, results which prove, as nothing else can, the unwasting vitality of the Faith once delivered, and establish beyond all cavil the success of this Missionary work. . . .

The aggregate force of all Christian bodies now in the field is 5,000 Missionaries and 11,500 native Pastors, Catechists, and Teachers. Under them are 300,000 actual communicants, and at least 1,200,000 souls who have renounced heathenism and attend Christian services. It is affirmed on good authority that the foreign field for the past twenty years has yielded more converts in proportion to the work done than the home field. In more than fifty islands of the Pacific a great company have been reclaimed from idolatry and superstition. The largest congregation in the world, numbering 4,500 members, is on the island of Hawaii, recovered from a savage type of false religion within the memory of living men. Over 90,000 Feejeans gather regularly for Christian worship who within the present generation feasted on human flesh. Not twenty years ago Madagascar had only a few scattered and persecuted converts. Now its queen and 200,000 of her subjects are ranged on the side of the Cross. Fifty years ago there was not a native Christian in the Friendly Islands. Now there are 30,000, who contribute \$15,000 a year to religious objects. On the western

coast of Africa are over 100 organized congregations. In Sierra Leone 50,000 civilized Africans worship the God of our fathers. Two thousand miles of sea-coast have been wrested from the slave trade, and the church and school substituted for the slave-pen. In Asia, the citadel of cultivated and intellectual paganism, Persia and Hindoostan, Japan and China, have their story to tell. In the last alone Missions have been established in 40 walled cities and 360 villages. And all this, remember, has been done in spite of serious drawbacks at home and most formidable difficulties abroad. There may be those who will undertake to belittle even these achievements of the past seventy years. But let them bear in mind while they do so that the first century of our LORD, and that the one of miraculous gifts, closed with less than 500,000 disciples of CHRIST, or less than the half of one per cent. of the population of the Roman Empire. . . .

Had our Missions in distant lands failed up to this moment to turn a single soul from its errors, they would be worth far more than they have cost. They have returned already an hundredfold what they have taken away. Do you ask how? I reply, in many ways. They have given us heroes and martyrs, from Swartz and Heber to Patterson and Auer, whose very dust, as it sleeps in heathen soil, speaks to us of the power and glory of one of the noblest types of self-sacrifice, and whose names are the common passwords of earnest souls ready to venture all for CHRIST—names that cannot be mentioned without imparting to the tongues that utter them a momentary majesty. They have enriched the Church's life beyond measure by what they have done to keep in the forefront of the Church's thought just those two things always most in danger of dropping out of sight—I mean her *divinely promised universality of dominion*, and, as a necessary consequence, her *divinely ordered universality of work*—the two great antidotes to narrow thinking and selfish acting in every Christian generation. As for encouragements in this work, none so abundant and striking were ever given to God's people.

APPOINTMENT OF MISSIONARIES.

Referring to the statement under the caption "Urgent Need of Reinforcements," published in the last number, and also sent forth to the Church in various ways as an Occasional Paper, it is gratifying to be able to state that already two appointments have been made, both of them for China. We must remark, however, in this connection, that the present needs will not be approximately met

until at least two more Missionaries shall have been appointed for China, and two Missionaries and a competent teacher for Japan.

At their meeting on the 12th ult. the Committee for Foreign Missions appointed Mr. DANIEL M. BATES, Jr., of Delaware, as Missionary to Shanghai, to take effect immediately upon his ordination to the Diaconate, which is expected to occur so soon as he graduates

from the Berkeley Divinity School, say in June next. Mr. Bates' outfit, travelling expenses, and salary, for a time, have been provided for under the gift of the Rev. James Saul, D.D., which has been frequently mentioned in these pages.

The offer of the Rev. SAMUEL R. J. HOYT (made with the hearty concurrence of his wife) to return to his old station at Wuchang, China, leaving his family in this country for considerations of health, has also been accepted, and at the same meeting he was reappointed for two years. This has been made possible by the spontaneous pledge of St. Peter's Church, Germantown, Philadelphia, to pay \$2,000 for

the purpose in two instalments, *in excess of their usual contributions for Foreign Missions*. Moreover, a clergyman of the Church has voluntarily offered to contribute for the purpose up to the amount of \$250, if necessary; and a lady has written to the editors of *The Churchman* offering to give the last \$100 of the \$4,000, the sum needed to pay the travelling expenses both ways and the salary of Mr. Hoyt for two years.

While, for reasons stated, the Committee have refrained from making a special appeal, they are exceedingly gratified that their statement of the facts has so resulted.

We can only say, to God be all the praise.

GREECE.

LETTERS FROM MISS MUIR.

ATHENS, GREECE, Jan. 13th, 1878.

REV. AND DEAR SIR: We celebrated the Christmas festival in our school on Friday, the 4th inst. The exercises of the day related exclusively to the coming and birth of our SAVIOUR, and the pupils performed their parts exceedingly well. The infants entered in procession, singing "Come hither, ye Faithful," and continued singing until all were seated.

The hall, as usual, was crowded with persons of all ranks, who listened with intense interest to the little babes, repeating with lisping voices the dear *old, old story*.

Jewish and Christian parents listened with marked pleasure to the wonderful story falling from the lips of their own infant children, and seemed to join in heart, if not in voice, with them in singing:

"To us a Child of hope is born;
To us a Son is given;
Him shall the tribes of earth obey,
Him all the host of heav'n.
His power increasing still shall spread,
His reign no end shall know;
Justice shall guard His throne above,
And peace abound below."

A beautiful tree stood in the centre of the hall, in front of the gallery, loaded with all sorts of useful gifts; the walls were decorated with festoons of pretty neckties and aprons, which gave the room a very gay appearance. The distribution of gifts to six hundred poor

children can be better understood than described; in few words, it was a grand success. All were pleased, and expressed grateful thanks for all that we had done for them.

At the close of another year we rejoice to say that our work prospers, and still maintains the approbation and respect of all classes in this community.

February 2d, 1878.

REV. AND DEAR SIR: I am glad to inform you that the British and Foreign Bible Society has printed an edition of part of the Pentateuch, and we are again able to get a supply for the school.

Some years ago the American Bible Society kindly gave a grant of fifty copies of the New Testament to the school at the foot of Mt. Parnes. The parish priest who takes charge of the school came to me the other day and asked to have some copies of the Pentateuch gratis; for the children in his school are very very poor, and he is anxious that his pupils should read the Pentateuch alongside of the New Testament. Perhaps if you would kindly represent his case to the American Bible Society something might be done to help him and his pupils.*

With kind regards,

Yours most faithfully.

* The American Bible Society have made provision for supplying this want through their agent at Constantinople.—ED.

AFRICA.

LETTER FROM BISHOP PENICK.

CAPE PALMAS, West Africa,

January 12th, 1878.

People at home often ask for facts about Missions; so to-night I will try to write a letter just as close to the real facts of our African Mission as I can get it, hoping I may get as close to the facts as they do to me. For if ever I spent one month dealing with facts and realities it is this first month of my work in charge of this Mission.

To begin, I have the statement from the Foreign Committee showing that they place at my disposal for the year 1878 the sum of \$17,040; to this is to be added \$1,000 for obtaining lands, putting up buildings, and paying all other expenses incurred in opening the new and important station at Cape Mount. So I have the sum total of \$18,040 for work in Africa this year. With this amount I am to pay the salaries of one Bishop, two Presbyters, three Deacons; one thousand dollars in pensions to wives and children of dead Missionaries, eighteen teachers, two doctors; the board and clothing of one hundred and twenty-two scholars; books and school furniture for sixteen schools; house rent for two ministers; also pay all travelling expenses of Missionaries, purchase tools and farming implements for all work done at the Missions; pay all business agents, and transportation of Mission stores, with sundry other small bills. Also to keep buildings in repair—the wood-work of houses here lasts only about ten years. Now, my dear friends, all this is a *fact* of the most real kind.

I was puzzled when I first came here to see how little our native Christians knew of work; and wondered why our former Missionaries didn't teach them. One month's honest investigation has satisfied me. Why, as far back as 1851, Bishop Payne was struggling away at a coffee farm. Hoffman and others also did the same. A manual-labor school was established at Mount Vaughan, a coffee-farm planted, and all steps taken to make the enterprise a success. But, alas! to-day we have not a building there, nor school, nor scholar; all are gone save a few scattering coffee-trees, while the farm should be yielding \$6,000 per year.

Do you want to know how this came about? Well, here it is: Hoffman died, Scott went

home, Bishop Payne died, Bishop Auer was left alone, to be bishop and teacher and farmer all combined. Mount Vaughan is twelve miles from Cavalla, so he could not overlook both schools, nor could they go on without overlooking, so he was compelled to put both together. Cavalla was the point selected, and Mount Vaughan had to be given up. So with Bohlen Station, and so many other points. But do not say the Mission is a failure until you hear a few more facts.

After forty years you want to know what is accomplished? I answer: There are forty natives who can and will teach their people God's Word for a simple living. Thirty years ago we needed a white man to every school; now one white man can supervise from ten to twenty schools. Stations which it used to cost \$500 to \$600 to keep up can now be sustained on \$250. And where we used to have to pay for children to teach, we are now begged to send teachers. Where there was perpetual war among the tribes, peace now reigns for one hundred miles on the coast and forty miles interior. It was never so before. Again the native teachers are beginning to feel for their people. There is near me a young convert who has been teaching his people for the past two years without one cent of pay, and has now a school of thirty-two children and twenty adults. Yesterday he came to ask me to examine his school and give him some tools and instructions about coffee planting. These are all facts. And it is further a fact that three millions of heathen are just back of and around us, who know not God and have no hope.

You ask what I need? My answer is, What do you think is needed? To hold ground gained, we should have three good men at once, steady, sensible, hard workers. It doesn't matter about their being fine preachers. You may keep them if you will send us good workers. I do pray and hope I will not be compelled to give up any point held. But God will order it in His own wise, best way.

There are men here who are suffering for the cause of Jesus nobly. Last year the Rev. M. P. Valentine, our native deacon, while on a Missionary tour, was stripped of all his clothes, beaten both night and morning until the blood flowed, and then sent away naked

He was forty miles from home at the time. One of our teachers was punished by natives last year, and yet he begs to be permitted to stay and teach them; and even their king sent me a petition yesterday to let him remain, which I did. Thus GOD is not without witnesses here, even from among the heathen, who bear themselves as true soldiers of the Cross. May they be multiplied more and more to His glory! *—*Churchman*.

* These good soldiers of JESUS CHRIST endured hardship without complaint. Even the Foreign Committee had not been advised by them of these particulars.—Ed.

LETTER FROM THE REV. S. D. FERGUSON.

CAPE PALMAS, WEST AFRICA,

January 12th, 1878.

REV. AND DEAR BROTHER: On the festival of the Epiphany I reminded the congregation at St. Mark's of their duty to contribute to the general missionary fund of the Church, and took up a collection amounting to four dollars and seventy cents, which please find herewith enclosed. The amount is small, but may show that we are disposed to do the little that we can.

We are now engaged in building a native chapel to give the Kroomen, who come here from different places on the coast seeking earthly goods, a better chance to obtain the

pearl of great price. This work is under the direction of our Missionary Society, which, as you see, is growing into some importance.

The Semi Annual convocation met on Friday, December 21st, at St. Mark's church. For the first time for a long while we had every member present, and the Bishop presiding. The opening sermon was preached by the Bishop—a soul-stirring discourse that gave everybody a favorable impression of the preacher.

Our Sunday-school anniversary was celebrated on the 28th ult. The exercises were very interesting, as usual. The Bishop was present only a part of the time. Taken with his first attack of fever, he had to leave the church and go to bed. This was a great disappointment to us all. I am thankful to say, however, that he has since recovered, and bids fair for a long life in Africa. The offering presented by the children amounted to fifty-eight dollars. After the exercises in the church the usual picnic was enjoyed. I regard this department of my work second to no other in importance. There is much needed to be done yet to make the school all that it should be; but I am thankful to say there is some improvement.

With best regards, I remain,

Yours faithfully.

CHINA.

EXTRACT FROM LETTER OF THE REV. DR. NELSON.

SHANGHAI, January 16th, 1878.

REV. AND DEAR BROTHER: . . . There are, of course, both lights and shadows of Missionary experience. In portraying both of these there is, no doubt, an easy tendency to extremes. My desire, for truth's sake, is to beware of too strong statements of hopeful cases and encouraging signs—myself to rejoice with trembling over fair and promising inquirers or converts, and not too confidently and glowingly to write of them, and raise hopes and anticipations of our success which may prove false, delusive, and damaging to our cause. Of the darker parts of our experience (which of course we have and must expect) I write sparingly. People do not like to hear or read them. The dark shading of a single figure produces an effect far in excess of what was designed, far darker than the truth of this one part taken in fair relation to the whole, and a

cloud of discouragement seems to cover all. The country does not bear to hear of defeat from its armies, neither does the Church bear to hear discouraging reports from her Missions. But such as would know the truth of the case in full must expect and be willing to hear of disappointments and failures without giving up the cause, as well as of encouragements without being inflated by them.

While, by God's help, I will never lower the Gospel standard before the heathen, but strive to "declare unto them the whole counsel of God;" yet I feel that we can hardly, in reason, expect them to maintain as high a measure of Christian conduct as we ought fairly to expect of those educated in the full light of Christianity and surrounded by all the aids and props that such a state of things affords.

In the Apostolic Churches there were not only an occasional Demas, Phygellus, and Hermogenes, who seem actually to have for-

saken the communion of saints, but many within that communion and recognized as such, who were charged with many grievous sins, yet not considered as lapsed or to be thrown back into heathenism on that account.

I feel that we have a very similar, if not wholly parallel, state of things in this heathen land; that we must use care in training those who come to us, judgment and common-sense in receiving them to baptism, watchfulness over them when received, and if they fall—leniency, love, and forbearance—and ready help to raise them up again, “considering ourselves lest we also be tempted,” though not just as they are; and “taking heed lest we fall,” though not just as they do.

Faithfully and truly yours.

EXTRACT FROM A LETTER FROM THE REV.
W. J. BOONE.

WUCHANG, CHINA,
January 15th, 1878.

REV. AND DEAR BROTHER: Since my letter from Shanghai, telling you of my break-down in health and orders to leave China, I have thought best, for several reasons, to go to New York via France and England.

I trust (D.V.) to be in Paris, where Mrs. Boone has a sister living, by the last of April. I would be very greatly accommodated and pleased if the Committee would allow me to stay there, or in England, into July. I should then hope to be in New York by August 1st at the latest. My health, I am sure, will gain, and my mind be freshened by such a stay, if it be the will of the Committee to grant permission.

I am glad to report my wife and boy very well. The gloom of the present break-up gives me little heart to plan or enjoy in anticipation the route we propose taking and which is so full of new sights and places of great interest.

Yours, affectionately and sincerely.

LETTER FROM THE REV. Y. K. YEN.

HANKOW, January 12th, 1878.

REV. AND DEAR BRO.: My work continues as usual. I am glad to tell you that one of the two student catechists whom I mentioned in my former letter is now able to help in public addresses. So foreign was the Christian literature to him that even a year's diligent study has given him but a superficial knowledge, and he will need to continue his reading while assisting in practical work. The other was formerly pupil in the mission school, and has a better foundation to work upon; but his youth prevents him from being of any service at present. The Chinese associate teaching with

age, and are apt to despise a youth as an instructor, even though he were fully qualified.

The chief difficulty in training catechists and candidates for Holy Orders is the want of text-books, especially of those pertaining to our own Church. Moreover, the few which we have are translated in the “book language” one which only good scholars can read readily. Our catechists are generally men of medium education in Chinese, and hence in studying these theological books they have the combined labors of learning the definitions of words, contractions of sentences, and argument and meaning of the subject matter, which makes their progress slow.

During Mr. Boone's absence on account of sickness I took charge of his work in Wuchang. This mail will bring you the sad news that he is obliged to leave—change and rest having failed to effect a cure. This will necessitate some new arrangements, which I will acquaint you with in my next letter.

You will see that Mr. Boone's departure makes the call for reinforcements very urgent indeed. Your sincere brother in Christ.

LETTER FROM A. C. BUNN, M.D.

WUCHANG, Dec. 28th, 1877.

DEAR MR. KIMBER: Dr. Denison's favor of Oct. 25th gave the first news of the acceptance by Dr. Schereschewsky of the bishopric.

I am sincerely happy that we at last have a head, and hopeful of the good results to be achieved by his policy. The educational idea in the Church's work will be the key to the greater part of her success in China. . . .

More sad news. Our boy Willis has hip-joint disease. It was three weeks ago that I recognized it, and, reluctant to accept what I was obliged to believe, sought the counsel of Dr. Reid, of Hankow, who confirmed the diagnosis. On account of our early recognition of the disease, we are hopeful that its progress may be arrested, and that he may be gotten up, with a splint upon the limb and upon crutches, before many weeks. . . . The expectation in this case is that if the child does well he will still be practically an invalid and demand assiduous attention for not less than two years. All his surroundings must be made as favorable as possible. . . . Mrs. Bunn is poorly; the rest of us are well. There is no sickness among the school children.

EXTRACTS FROM LETTER OF MISS L. M. FAY.

DUANE HALL, HONGKOW,

SHANGHAI, January 18th, 1878.

MY DEAR MR. KIMBER: . . . I have been very ill for more than a month with congestion of the liver, from a violent cold. The first three weeks the doctors could make no impression

on the disease. Since then I have been gaining slowly, but not equal to writing letters, which must account for my long silence. I have not written a letter for six weeks, not even to congratulate our new Bishop; and

though I have just been sighing over forty unanswered letters—as I have counted them from my writing-desk—I shall try and write a few words of welcome to him ere this mail closes. Yours with regard and esteem.

JAPAN.

EXTRACT OF A LETTER FROM BISHOP WILLIAMS.

TOKIO, January 7th, 1878.

MY DEAR BROTHER: . . .

TEACHER.—I have no doubt the Committee act for the best in declining to send out more Missionaries while the Treasury is in debt; but the matter of a school is pressing, and I hope so soon as the funds will allow it the Committee will send out a qualified teacher. Two young men, formerly in our school, who are looking forward to the ministry, feel that it is necessary to study more English before they begin their preparation, and we have no school for them. They will have to go to some other school, and may form connections which may turn away their minds from the ministry. The want of a good training school is a continual sorrow. If I could move out of the "foreign concession," I should begin a school myself, but I am tied down here, and do not see my way clear to do so.

CONFERENCE.—The Church Missionary Society has written to their Missionaries advising them to hold a Conference to discuss matters of common interest, and the Missionaries have decided to meet in May next, in Tokio. It has been suggested that at the same time all Episcopal Missionaries should hold a *joint* Conference, so that we might agree on a common line of action and mode of working in the many points common to us all. The Missionaries of the venerable Society for the Propagation of the Gospel have written to their Secretary asking for permission to attend this meeting, and all our Missionaries think it would be well for us to attend. Will you kindly bring the matter to the notice of the Committee for Foreign Missions, and let me know if it is approved?*

THEOLOGICAL SCHOOL.—There has been a proposal to establish a joint Theological School for the training of candidates for the Ministry for the three Societies. The matter will be discussed at the meeting next May. It is not proposed to make it a very expensive undertaking. After the first outlay for building (which will not be more than three or

four thousand dollars [Mexican]) probably less than one thousand dollars a year will be needed for teachers, support of students, and incidentals. It has been suggested that one Missionary should have charge of the institution and other Missionaries assist in instructing the students. Yours very sincerely.

* The Committee approved the purpose at their meeting on the 12th ultimo.—Ed.

EXTRACT FROM LETTERS OF REV. I. K. YOKOYAMA.

JAPAN, Nov. 8th, 1877.

DEAR FRIEND: We left San Francisco on the 12th of September, and arrived at Yokohama on October 3d. I used to teach the Japanese passengers, about twelve in number. I had a good time to preach to them JESUS and His wonderful love to save us, and most of them said they would like to be Christians. One of them said he did not like to become a Christian himself, but he would like me to teach his children and his wife at home. He is going to be a secretary of the Imperial Cabinet. Four of them said they would renounce their paganism and try to be Christians. Two of them came to me, and said that they would like to have Christian marriage, and as soon as I landed I was requested to perform the ceremony, which I did out of the Prayer Book. I saw much change in the country; such a monstrous change I never could have thought of. There is no hindrance to the preaching of CHRIST and His wonderful love to sinners except our want of means. In general, heathen temples were deserted, shrines pulled down, and idols were mostly overthrown and converted into ornaments for private gardens, or else the larger ones for bridges and pavements of streets. My father has about a hundred of these stone Buddhas in his garden, used for stepping-stones and pavements of the walk. Once they were worshipped; now they walk over them daily, and think of them no more. Oh what a change prepared for Christianity! Could we bring our people to Christ we should have a rich harvest. There is no obstacle in the way except the means and laborers in the field.—*Southern Churchman*.

TOKIO, January 1st, 1878.

REV. AND DEAR SIR: Lately I was ordered by the Bishop to assist the Rev. W. B. Cooper.

I preach about three times a week, and now I have opened a school for boys. Mr. Cooper has opened a new chapel since my arrival.

Not only civil, social, and educational, but also Christian civilization, is fast becoming universal in Japan. Native newspapers loudly advocate Christianity. Everywhere you meet children who sing "Rock of Ages," etc., in the busy street of Tokio and the narrow alleys of Yokohama, while heathen temples are deserted, and Buddhist priests have lost their superstitious influence upon the minds of all the educated and higher classes. The once sacred temple and sacred shrines are now no longer adored, but are exposed publicly to the inspection of travellers from foreign lands.

Yours truly,

LETTER FROM MISS FLORENCE R. PITMAN.

TOKIO, JAPAN, January 12th, 1878.

DEAR MR. KIMBER: I have found very little time for letter-writing since I came. I was glad to be able to begin my duties in the school at once, though they are very light, I am sorry to say, on account of my having so few pupils. I hope, however, we shall be encouraged by and by. In the meanwhile I

can give more time to the study of the language, and when I know something of that I shall feel as if I am working in earnest. I can't boast of much progress yet, but still I have made a beginning.

As to my surroundings, they far exceed my expectations, for I really did not anticipate having so many personal comforts, and being so pleasantly situated in every way. Mrs. Blanchet and Mrs. Cooper are as kind and affectionate to me as sisters, and Mr. Blanchet and Mr. Cooper answer quite as well for brothers. Our good Bishop is also very kind, and I have already made a number of friends among the other missionaries and foreigners, both in Tokio and Yokohama. I find Japan even more beautiful than I expected, and like the Japanese themselves much better than I thought I should. There is every reason why I may hope, God granting me His blessing, to have a happy and contented life out here, as well as a very useful one.

Perhaps there will be something encouraging to note in my next letter. But of course you will not expect to hear much from me until I get better acquainted, and have become somewhat of an old resident.

Yours sincerely,

HAITI.

LETTER FROM BISHOP HOLLY.

PORT-AU-PRINCE, February 14th, 1878.

MY DEAR BROTHER: . . . I will here rectify the hasty report (made at the end of our fair) which I sent, on a rough estimate of the receipts, before the accounts were duly adjusted. We find that the net proceeds are exactly four hundred and sixty-one dollars, not quite so large as was estimated at first guess by one of the Committee of Arrangements of the bazaar or fair, on whose

word I made to you my previous report. This extinguishes our outstanding debt within thirty dollars; and this we will wipe out, with a net balance in our favor, I am quite sure, by a supplementary fair we propose to hold in Easter week.

I am preparing now to leave home for my visitation in the mountains of Léogane, and write in haste.

Very truly your Brother in Christ.

MEXICO.

The following is furnished by the representative of the "Mexican League." It has already been announced that the League is working as an auxiliary to the Board:

In leaving for Mexico, Dr. Riley asks me to assume the responsibilities which he has been bearing in the United States. I answer that I will cheerfully do what I can, by God's grace; but the full responsibilities of this work are more than any one person can bear, and more than any *one* is called upon to bear.

God does not ask it. Already He has moved the Christian women of our Church to form "The League in aid of the Mexican Branch of the Church." They have been doing nobly, but now that Dr. Riley is leaving, the real burden will be felt. There is, however, nothing to fear if we all work together with a good will, trusting in the promises of our LORD. At the very outset our prayers have been answered. A Mexican lady who has the wants of her countrymen in her heart, and who feels

that it is only through JESUS that they can be saved, has been unexpectedly raised up to do a great work in their behalf. This lady is ready to go wherever she may effectually present this subject in our land. Already she has addressed several meetings of ladies who have been deeply interested by her. The League is ready to send her. The ladies of that League also desire me to present from the pulpits of our land the story of the "Church of JESUS." We earnestly solicit invitations from parishes which may afford us the opportunity of interesting them in this struggling church. We feel sure that in this way we shall, by God's grace, kindle an interest which will gladden the hearts of the faithful but persecuted Christians in Mexico. Six thousand souls there are to-day asking us *not* for charity, but for the means needed to continue their Christian work. Encountering tremendous opposition, they bear cheerfully any temporal evils in their determination to carry the pure truth of the Gospel to their countrymen now in darkness. We *must* help them for the LORD's sake. Seventy-one congregations, seven schools, an orphanage, and

a publication office, which has already distributed thousands of Bibles and tens of thousands of leaflets and other Christian literature throughout that land, stand to-day in evidence of the assiduous labors of these native Christians during the short space of twelve years. Twenty-five thousand dollars per annum are needed to carry on and extend the work. Dr. Riley goes back to direct these laborers. If liberally sustained by us, he returns to gladden their hearts by helping them to extend their work. If not, he goes back to tell them that this and that work must be stopped and their labors limited. What that would mean as the answer of a Church to the appeal made out of hearts burning with zeal in behalf of their perishing countrymen, those will conceive who understand the meaning of a SAVIOUR's love. Brethren, we are persuaded better things of our Church. Let us then unite to firmly establish the Church in Mexico.

Rectors or parishes desiring the subject presented under the auspices of the "Mexican League," will please address the Rev. Abbott Brown, 21 West Thirty-fourth street, New York.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR FOREIGN MISSIONS.

N. B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, *23 Bible House, New York.* All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from February 1 to March 1, 1878.

ALBANY.			
<i>Albany</i> —St. Peter's, of which for Miss'y College, China \$25.....	88 39	<i>Danville</i> —Christ Ch.....	11 00
<i>Greenbush</i> —Epiphany.....	3 00	<i>Lock Haven</i> —St. Paul's.....	5 14
<i>Green Island</i> —St. Mark's, add'l, for Africa.....	80	<i>Sayre</i> —Ch. of the Redcemer.....	2 00
<i>Morris</i> —Zion, for China.....	5 00	<i>South Bethlehem</i> —Nativity.....	32 32
<i>Troy</i> —St. John's.....	51 03	<i>Wilkesbarre</i> —St. Stephen's, thro' A. C. M. S., of which S. S., \$100.....	208 20
St. Paul's, A member.....	10 00	<i>Miscellaneous</i> —"St. Matt. vi. 33".....	5 00
	158 27		281 71
CENTRAL NEW YORK.		CONNECTICUT.	
<i>Oneida</i> —St. John's, for Miss'y College, China, \$10; M. Box 16,965, 75c.....	10 75	<i>Bethel</i> —St. Thomas'.....	5 00
		<i>Bridgeport</i> —Christ Ch., M. Box 13,816.....	11 00
CENTRAL PENNSYLVANIA.		St. Paul's.....	10 00
<i>Athens</i> —Trinity.....	4 36	Trinity.....	17 47
<i>Bethlehem</i> —Trinity.....	13 69	<i>Brookfield</i> —St. Paul's.....	11 50
		<i>Fairfield</i> —St. Paul's.....	18 00
		<i>Hartford</i> —Ch. of the Good Shepherd, of which for Cuba, \$50.....	51 00

Interest on Bank Stock.....	21 25	MAINE.	
House Rents.....	21	Gardiner—Christ Ch.....	24 00
Hebron—St. Peter's.....	7 03	Portland—St. Luke's Cathedral.....	4 00
Meriden—St. Andrew's.....	64 00		28 00
Middletown—Holy Trinity, "Mrs. F. A. R.," for China.....	50 00	MARYLAND.	
New Haven—Ascension.....	5 00	Baltimore Co., Baltimore—Grace, Mrs. S. G. Wyman, for Miss'y College, China, part endowment Sch'p.....	125 00
St. John's, of which for Bp. Williams' work, \$50.....	59 33	St. Barnabas'.....	109 38
Trinity Ch'l.....	5 19	St. Luke's.....	75 79
Newtown—Trinity.....	18 72	Dist. of Columbia, Washington—Epiphany, of which for Miss'y College, China, \$70.....	140 00
New London—St. James', thro' Wom. Aux. for Bp. Seabury Scholarship in Duane Hall.....	40 00	Howard Co.—St. John's.....	37 00
"Miss S. C. M.," thro' Wom. Aux. for "Frederick Mason" Scholarship, Duane Hall.....	40 00	Queen Caroline Par.....	5 00
Norwalk—St. Paul's.....	108 00	Howard and Anne Arundel Cos.—Trinity Par., of which for Mexico, \$10; for Miss'y College, China, \$10.....	20 00
South Farms—Christ Ch.....	4 11	Prince George's Co., Bladensburg—St. Matthew's Parish.....	13 00
Waterbury—Trinity.....	39 40	St. John's Par., M. Box 17,703, \$1; Christ Ch. Mission, M. Box, for Mexico, 55c.....	1 55
Watertown—Christ Ch., for Miss'y Coll., China, "M. H.,".....	13 00	Washington Co., Hagerstown—St. John's Par., of which for Miss'y College, China, \$1.....	29 50
Washington—St. John's, add'l.....	1 00		556 22
	721 50	MASSACHUSETTS.	
DELAWARE.		Boston—Emmanuel, for Bp. Perick's w'k.....	10 00
Christiana Hundred—Christ Ch. S. S., for Bridgman Memo. School.....	27 33	St. John's, of wh for Mexico, 50c.....	28 00
Wilmington—Calvary, for Africa, China, and Japan.....	5 00	"Mrs. H. C. M.," for the sufferers from the famine in China.....	3 00
St. Andrew's.....	125 00	Cambridge—St. John's.....	91 05
St. John's.....	28 46	"B. V.".....	6 75
	185 79	Dedham—St. Paul's.....	70 30
GEORGIA.		Fall River—Ascension, Flint Village Mission.....	6 32
Brunswick—St. Mark's, for a Pont at Wuchang.....	40 00	Holyoke—St. Paul's.....	14 00
ILLINOIS.		Longwood—Ch. of Our Saviour, thro' Wom. Aux. for Mexico.....	20 00
Aurora—Trinity.....	3 00	Marlborough—Mission.....	4 71
Chicago—Trinity "M. M. S.".....	15 10		254 13
Freeport—Zion.....	72	MICHIGAN.	
La Grange—Emmanuel.....	3 35	Detroit—Mariners' Ch.....	10 00
	22 07	St. Paul's.....	54 78
INDIANA.		Fenton—St. Jude's.....	2 00
Indianapolis—Christ Ch.....	12 44		66 78
Richmond—A Church family, of wh. for Mexico, \$10.....	33 00	MINNESOTA.	
	45 44	White Earth—"H.".....	3 50
IOWA.		MISSOURI.	
Waverly—St. Andrew's, of wh. "S. R. J. H." for "Rev. Dr. Hoyt," Schp. in Jane Bohlen Memo. School \$10; for China, \$1.....	24 00	St. Louis—Christ Ch.....	97 10
KENTUCKY.		Miscellaneous—"Epiphany gift," for Miss. College, China.....	100 00
Frankfort—Ascension, for "Ascension" Schp. in Bp. Boone Memo. School.....	20 00		197 10
Hopkinsville—Grace for Africa, thro' A. C. M. S.....	9 00	NEW HAMPSHIRE.	
Lexington—Christ Ch., of wh. for Mexico, \$30.....	172 75	Littleton—All Saints'.....	2 65
Mt. Sterling—Ascension, some little children.....	1 00	Keene—Rev. E. A. Renouf, \$15; Mrs. E. A. Renouf, \$10.....	25 00
Princeton—St. John's, thro' A. C. M. S.....	4 45		27 65
	207 20	NEW JERSEY.	
LONG ISLAND.		Beverly—St. Stephen's.....	16 00
*Brooklyn [E. D.]—Christ Ch., for Miss. College, China.....	35 02	Burlington—St. Mary's.....	34 57
Ch. of Our Saviour.....	80 00	Elizabeth—St. John's.....	606 86
St. Mary's.....	48 70	Long Branch—St. James'.....	12 29
"A Friend," for Miss. College, China.....	50 00	Perth Amboy—"A friend".....	15 00
Flushing—St. George's, "E. C. L.".....	10 00	Salem—St. John's.....	33 00
Huntington—St. John's S. S.....	10 00	Somerville—St. John's.....	17 00
Jamaica—Grace, thro' Wom. Mis. Asso. of L. I., for Miss. College, China.....	17 00	Swedeshboro—Trinity, of which for China, \$12; Mexico, \$12.....	24 00
St. Johnland—Thro' A. C. M. S.....	1 00	Trenton—St. Michael's.....	50 54
Miscellaneous—Wom. Mis. Asso. of L. I., for Miss. College in China.....	48 12		809 26
	299 84	NEW YORK.	
LOUISIANA.		Briar Cliff—All Saints'.....	0 33
Clinton—St. Andrew's.....	3 45	Castleton—"St. Mary's".....	4 13
Franklin—St. Mary's.....	5 60	Clifton—"St. John's".....	7 00
New Iberia—Epiphany.....	3 00	Fordham—St. James'.....	3 86
St. Martinsville—Zion.....	2 00	Goshen—St. James', Mrs. E. T. Phillips, for Cuba.....	10 00
	14 05	Monroe—Grace, through Woman's Aux., for Ins. dues, Rev. Mr. Quimby.....	8 00
		New Brighton—"Christ Ch.....	29 56
		New Rochelle—Trinity, Woman's Miss'y Ass'n for "Cornelia Jay" Sch'p, Miss'y College, China.....	3 00

* Rev. John H. Hill gratefully acknowledges the receipt of \$20 from Mr. and Mrs. A. A. Low, Brooklyn, L. I."

"Athens, February 27th, 1878."

<i>New York</i> —Annunciation.....	11 90
Ascension, of which at discretion of Rev.	
Dr. Smith, \$275.....	1809 00
Atonement, of which for Mexico, \$20.....	228 24
Grace, Woman's Miss'y Ass'n. for Sch'p in	
University of Haiti, \$115. For the salaries of	
Miss Nelson, \$25; Miss Savery's, \$25; Mrs.	
Fair, \$25.....	190 00
Holy Apostles', for one-quarter share Miss'y	
College, China, thro' Woman's Aux., 267.32;	
"E. S.," \$5.....	272 32
Holy Trinity, Ladies M. So'y, "Sarah P.	
Doremus" Sch'p, Miss Eddy's School, Japan.	
Incarnation.....	40 00
Reconciliation, Mrs. Lucy Kincaid.....	717 15
[<i>Harlem</i>]—St. Andrew's.....	6 20
St. Augustine's Ch'l.....	35 55
St. Clement's.....	23 78
St. Paul's Ch'l, Miss Eliza Barnes, thro' Wom.	
Aux., for "Alice Sanford" Sch'p, Jane	
Bohlen Mem. School.....	65 70
St. Thomas', of w'h Wom. Miss. Asso., for	
"Fay" Sch'p, Bp. Boone Mem. School, \$40;	
Japan, \$20; Mexico \$6.30; "Cornelia Jay"	
Sch'p, Miss'y College, China, \$50.....	10 00
St. Philip's Wom. Miss. Asso., Ins. Dues, Rev.	
Mr. Bauduy.....	127 52
Trinity, A friend.....	8 00
Trinity Ch'l, Wom. Miss. Asso., Ins. Dues,	
Rev. Mr. Boone.....	50 00
F. S. Winston, Esq., for current expenses	
Miss'y College, China.....	50 00
*Mrs. Astor.....	100 00
*"M. F. H.".....	20 00
A Lady, thro' Wom. Aux., for Miss Nelson's	
salary.....	15 00
Rev. J. Liggins.....	10 00
<i>Richmond</i> —*Holy Comforter.....	5 00
<i>Tompkinsville</i> —Mrs. Nitlac.....	6 70
<i>Wappingers Falls</i> —Zion, at discretion of Bp. of	
China, of w'h S. S., \$62.50.....	5 00
<i>West Brighton</i> —*Ascension.....	147 37
<i>Yonkers</i> —St. Paul's, thro' Children's So., for	
Sch'p in the Emma Jones Girls' School.....	39 95
Miss E. V. Clark.....	10 00
	10 00

NORTH CAROLINA.

<i>Asheville</i> —Trinity.....	4167 21
<i>Elkin</i>	8 03
<i>Henderson Co.</i> —Calvary.....	1 15
<i>Lakeview</i> —Epiphany, Ladies' Aid So., M.	
Boxes.....	5 00
<i>Salisbury</i> —St. Luke's, at discretion of Bp. of	
China.....	1 60
<i>Wilmington</i> —St. Paul's.....	12 50
	19 84

NORTHERN NEW JERSEY.

<i>Mendham</i> —St. Mark's.....	48 12
<i>Newark</i> —Grace, S. S. Tiffany, Esq.....	3 00
<i>Paterson</i> —Holy Communion.....	15 00
<i>South Orange</i> —Holy Communion.....	18 09
<i>Tenafly</i> —Atonement.....	25 00
	5 15

OHIO.

<i>Bellevue</i> —St. Paul's, for Africa.....	66 24
<i>Boardman</i> —St. James'.....	7 00
<i>Cleveland</i> —St. John's, for China.....	1 00
<i>Defiance</i> —Grace.....	31 75
<i>Fremont</i> —St. Paul's.....	5 65
<i>Massillon</i> —St. Timothy's.....	7 30
<i>Toledo</i> —Calvary, of which S. S. \$1.35.....	12 00
Trinity, of which Haiti \$25.....	5 01
<i>Van Wert</i>	108 46
<i>Wooster</i> —St. James.....	1 52
	3 00

PENNSYLVANIA.

<i>Cheltenham</i> —St. Paul's S. S., for Bp. Penick's	
work.....	182 69
<i>Coatesville</i> —Trinity.....	52 36
<i>Poole</i> —Good Samaritan, for Mexico.....	30 20
<i>Philadelphia</i> —Ch. of the Saviour, for China,	
75; thro' Wo. Com. on Wk, for F. M., \$2.....	3 60
	77 00

* Through Wo. Com. on Work for F. M., for Miss Nelson's salary.

[<i>Germantown</i>]—Christ Ch., for Africa, thro'	
A. C. M. S.....	56 69
Christ Ch., mothers' meeting, thro' W. Aux.	
for endowed Schp. Miss. College, China.....	3 75
Holy Trinity, for Bridgman Memo. School,	
25; "A. B.," for Miss. College, China, \$100;	
"M. L. S.," for Mexico, \$225; "H. S. B.," for	
Mexico, \$50; "A. B.," for Cuba, \$50; thro'	
Wo. Com. on wk. for F. M., \$4.50.....	3,029 50
Ch. of the Mediator, thro' Wom. Com. on Wk	
for F. M.....	10 00
[<i>West</i>]—St. Andrew's, thro. A. C. M. S.....	52 02
St. Luke's, of w'h thro' Wom. Com. on Wk	
for F. M., \$16; S. S. for "Katie Widdis,"	
Sch'p, Cape Palmas Female Orphan Asylum,	
\$37.50; Miss Wallace's Bible Class, for China,	
\$5.30.....	1171 90
St. Mark's.....	123 66
[<i>Franklinville</i>]—St. Matthew's.....	22 33
St. Peter's, of w'h at discretion of Bp. Holly,	
\$135; for education in China, \$100.....	799 01
St. Timothy's S. S.....	3 50
Episcopal Hospital Mission, thro' Wom. Com.	
on Wk for F. M.....	2 47
[<i>Germantown</i>]—"E. G.," for Cuba.....	10 00
Rob't P. Caulfield, for current expenses Miss'y	
College, China.....	6 00
"The giver".....	5 00
Rev. Henry Dana Ward.....	1 00
<i>Rockdale</i> —Calvary Infant S. S., for Miss Fay's	
work.....	20 00
<i>West Chester</i> —Holy Trinity, for Mexico, thro'	
Wom. Com. on Wk for F. M.....	35 00
<i>West Whiteland</i> —St. Paul's.....	2 75

PITTSBURGH.

<i>Allegheny</i> —Christ Ch.....	5517 74
<i>Franklin</i> —St. John's.....	26 03
<i>Pittsburgh</i> —St. James'.....	5 00
*St. Andr. w's, of which for Africa, \$50.....	6 25
<i>Washington</i> —Trinity.....	389 11
	4 05

RHODE ISLAND.

<i>Ashton</i> —St. John's Ch'l.....	430 44
<i>East Greenwich</i> —St. Luke's S. S., A member,	
for Africa.....	5 00
<i>Providence</i> —St. John's, of which for Africa, \$5.....	3 14
W. D. Ely, for Miss'y College, China.....	1485 00
<i>Warwick</i> —"Mrs Geo. A.," M. Box 4,195.....	100 00
	7 00

SOUTH CAROLINA.

<i>Abbeville</i> —Trinity.....	1600 14
<i>Beaufort</i> —St. Helena, for China.....	10 00
<i>Camden</i> —Grace.....	7 88
<i>Chester</i> —St. Mark's.....	15 00
	1 00

SOUTHERN OHIO.

<i>Athens</i> —Mission S. S's for Mexico.....	83 88
<i>Bellaire</i> —Trinity, thro' Wo. Aux., for Africa	
and Mexico.....	5 00
<i>Cincinnati</i> —(College Hill) Grace S. S., at dis-	
cretion of Bp. Penick.....	5 53
St. John's, Wo. Aux., for Mexico.....	10 00
St. Paul's, of which for Bp. Penick's work,	
\$2; Mexico, 50c.....	50 00
Louis F. Bowler, Esq., for Mexico.....	124 22
<i>Columbus</i> —Trinity, Wo. Sc. M. So., for Miss'y	
College, China.....	100 00
<i>Portsmouth</i> —Christ Church, three children.....	3 60
<i>Springfield</i> —Christ Ch.....	25 27

SPRINGFIELD.

<i>Albion</i> —St. John's, 3 M. Boxes.....	423 02
<i>Waverly</i> —S. G. M. A.....	1 50
	5 00

TENNESSEE.

<i>Bolivar</i> —St. James'.....	6 50
<i>Memphis</i> —Calvary, Rachel Graham's Miss'y Box	
for Africa.....	12 30
	2 00
	14 30

* Miss Fay, of Shanghai, China, acknowledges having received \$100 direct from Mrs. E. Brewer and Mrs. O. Phillips, for Scholarships in Duane Hall.

TEXAS.			
<i>Hempstead</i> —St. Bartholomew's.....	2 30	<i>Clifton Springs</i> —St. John's.....	4 00
		<i>Geneva</i> —Trinity, two M. Boxes.....	2 21
VERMONT.			41 21
<i>Bethel</i> —Christ Ch., of wh. for Japan, 75c.....	8 75	WEST VIRGINIA.	
<i>Milton</i> —Trinity.....	5 00	<i>Jefferson Co., Middleway</i> —Two M. Boxes.....	10 00
<i>Rutland</i> —Trinity.....	18 40	<i>Shepherdstown</i> —Trinity, thro' A. C. M. S., for Africa and China.....	15 20
	32 15	<i>Mason Co., Point Pleasant</i> —Christ Ch., for a Boys' School in Jaffa.....	2 00
VIRGINIA.			27 20
<i>Alexandria Co., *† Alexandria</i> —Christ Ch.....	50 00	OREGON AND WASHINGTON MISSION.	
Grace Wo. M. So., for "Grace" Schp. Baird Hall.....	15 00	<i>Oregon, Portland</i> —St. Stephen's Ch'l, of which for Mexico, \$5.....	41 0
<i>Augusta Co.</i> —Trinity.....	50 00	<i>W. T., Port Townsend</i> —St. Paul's.....	8 50
<i>Bedford Co., Liberty</i> —St. John's S. S., for China.....	5 00		49 50
<i>Campbell Co., Lynchburg</i> —St. Paul's, for Africa.....	20 33	COLORADO MISSION.	
<i>Clarke Co., Berryville</i> —Grace, of wh. for balance due on "Grace" Schp., Joppa, \$9.61; Africa, \$10.16.....	19 83	<i>Denver</i> —St. John's.....	4 30
<i>Culpepper Co.*</i> —St. Stephen's.....	14 25	Trinity Memorial.....	3 00
<i>Fauquier Co.</i> —Leeds Par.....	6 00	Miscellaneous.....	45
*Whittle Par.....	14 75		7 75
<i>Halifax Co., Halifax, C. H.</i> —St. John's.....	10 00	NEVADA MISSION.	
<i>Henrico Co., Richmond</i> —"Mrs. S. G. C.," for Cuba.....	1 00	<i>Carson</i> —St. Peter's.....	7 50
<i>Loudoun Co.</i> —*Meade and John Par.....	30 00	NIORARA MISSION.	
*Shelbourne Par.....	10 00	<i>Cheyenne Agency</i> —Chapel.....	5 04
<i>Nansmond Co., Suffolk</i> —St. Paul's.....	5 06	NEW MEXICO MISSION.	
<i>Nelson Co.</i> —Nelson Par., Trinity M. Box, for Bp. Penick's work.....	3 00	<i>Santa Fé</i> —St. Thomas's Mission.....	15 00
<i>Pittsylvania Co.</i> —Danville, Epiphany, for Bp. Penick's work.....	5 00	LEGACIES.	
<i>Prince George Co.</i> —Merchants' Hope and St. John's Chs.....	19 15	<i>Mass., Boston</i> —Estate of Dr. W. W. Moreland.....	500 00
<i>Richmond</i> —Warsaw, St. John's, for "Bishop John" Sch'p, Baird Hall.....	14 00	<i>Pa., Philadelphia</i> —Estate of Miss Theresa A. Clapier.....	2375 00
<i>Westmoreland Co.</i> —Cople Par., for Mexico.....	5 00		2875 00
<i>Rappahanock Valley</i> —Convocation for "Bishop Payne" Sch'p, Hoffman Inst.....	20 00	MISCELLANEOUS.	
	317 87	<i>U. S. Coupons</i>	266 15
WESTERN MICHIGAN.		<i>Liberia, Cape Palmas</i> —St. Mark's.....	2 35
<i>Albion</i> —St. James'.....	2 00	<i>Mexican Mission League for Mexico</i>	1214 21
<i>Allegan</i> —Ch. of the Good Shepherd.....	2 00	Anonymous.....	15 00
<i>Coopersville</i> —Epiphany.....	50	"C. B. C.,".....	5 00
<i>Grand Rapids</i> —St. Mark's, of wh Industrial Band, thro' Wom. Aux., 10.....	47 14	"E. R. C.," for Mexico.....	5 00
<i>Ludington</i> —Grace.....	1 00		1507 71
<i>Marshall</i> —Trinity.....	10 83	Receipts for the month.....	21 399 02
<i>Newaygo</i> —St. Mark's Mission.....	1 00	Amount previously acknowledged.....	43,026 13
<i>Paw Paw</i> —St. Mark's.....	2 28	Total receipts since Sept. 1st., 1877.....	64,425 15
<i>Union City</i> —Grace.....	1 00		
	67 75	ANALYSIS OF RECEIPTS.	
WESTERN NEW YORK.		For "specials" (of wh. for Mexico, \$1,210.87; for Miss'y College in China, \$5,907.79).....	12,062 14
<i>Angelica</i> —St. Paul's, Mrs. M. Schofield, of which for Mexico, \$20.....	30 00	Work of the Committee for Foreign Missions (of which from Legacies, \$11,588.15).....	52,363 01
<i>Buffalo</i> —Church Home, Miss Beaucham.....	5 00	Total.....	64,425 15

† Piedmont Convocation for support of H. M. Parker, in the March number \$20, from the Wom. M. Soc., for Baird Hall, should have read for Duane Hall.

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. JOSHUA KIMBER, Secretary, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package.

Rates of Postage to our Mission Fields.

GREECE. —Letters, each half ounce or fraction thereof, Newspapers, each.....	5 cts.
CHINA. —Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each half ounce or fraction thereof, Newspapers, each.....	2 cts.
JAPAN. —Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each half ounce or fraction thereof, Newspapers, each.....	5 cts.
HAITI. —Steamers (Weekly), Postage 10 cents. Newspapers and Books free through the Mission Rooms.	4 cts.
LIBERIA. —Via Southampton (thence weekly). Letters, each half ounce or fraction thereof, Newspapers, each.....	15 cts.
By Sailing Vessels (occasionally).....	4 cts.
	5 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.
N. B.—To make sure of the proper address on letters for Africa (as steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps, and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

Missionary Box Association.—Our Missionary Boxes are issued, free of cost, to destination, singly (by mail), or in larger quantities, as required, packed in Cartoons of ten each (by Express).

Returns are to be made Semi-annually, at Christmas and Easter. Remittances, accompanied by a list showing number and contents of each box, to be addressed to JAMES M. BROWN, Esq., Treasurer of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York, where the books of the Association are kept.

A Christmas Card will be forwarded to each box-holder who sends a Christmas offering, and **An Easter Card** will go to each one who sends an Easter offering.

WOMAN'S WORK.

Communications relating to this Department should be addressed,
MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*
21 Bible House, New York City.

LETTER FROM A DOMESTIC MISSIONARY.

The following acknowledgment of a box containing a surplice, altar linen, stoles, etc., was received this winter by a Parish Guild of the Diocese of New York:

Filled with a grateful sense of God's many mercies and favors, and with a heart overflowing with gratitude for the kindness received during this blessed Christmas season, the Missionary would fain express his feelings of thankfulness to your admirable Guild for the large share it has had in making his Christmas a very "*Merry Christmas*" in the truest sense of the words.

The box containing the beautiful gifts was safely received the day after Christmas, everything in good order. It would be useless for me to try to express my opinion of the various articles without having recourse to many epithets which are considered as belonging exclusively to the gentler sex. The fact is, I cannot find words to express just what I think of each and every article. They are charming and in most exquisite taste. The linen is too nice for my present place of worship, as indeed is the rest of my outfit. I asked for something that would answer for my rough Missionary work, and you send me stoles, etc., that would delight the eye of a city Rector of a fashionable parish up-town. They make me long for a new church, and now, by God's help, I shall put my full energy to the work of church building with the advent of the new year, and hope ere long to see the fair linen cloth in its proper place.

I have had a busy time for the last two weeks. I was compelled to go thirty miles west of this place for service last Sunday—Sunday before Christmas. The roads were fearful, as we have had a great deal of rain, and the stage went plunging along through the deep "chuck holes"—a most expressive name—from morning until 6:30 P.M. The passengers were obliged to get out in the mud once at the foot of a hill, in order to give the four horses a chance to pull through the deep

mud, and if you had seen your Missionary as he re-entered the stage I think you would have disowned him on the spot. My first step was in about two feet of mud, my next on a stone which promised a safe footing, but alas! instead, it turned with me and threw me full length in the yielding mud. I took it easily, picked myself up, and took my seat with the driver once more, ready for anything that might happen, and spent the rest of my time picking off the mud as the warm sun would dry it, rubbing it with a corn-cob when sufficiently dry for *that* amusement. I employed a darkey to clean the remainder off when I arrived at my destination, and had just time enough to hurry to the hall where I was announced for a "Reading." Got through all right, and went to bed thoroughly tired, but well satisfied with my day's work. Preached twice next day to large congregations in the Campbellite church, and on Monday at 7 A.M. was on my way back. Reached home about 4, roads having dried somewhat, and went to work at once to prepare for my service on Christmas Day.

I wish you could see the scene at the river crossing when the roads are at all bad. The hill is not high on either side, but the mud is so deep and sticky—they call it "black waxy" (and wax it is)—that an ordinary team, *unloaded*, can scarcely pull through. From morning until night there is a constant stream of wagons crossing, and I assure you scarcely one in fifty gets through without sticking. Then the neighbors' teams are called into service, and the air is thick with shouts and screams and oaths of every description, as the panting horses strain at the fearful load. It is perfectly bewildering, and the Brokers' Board, or Gold Exchange, on Wall street, is left far in the shade for confusion and noise. Still, with all their roughness, these wild fellows show a wonderful amount of real kindness toward each other, and many a time have I seen the most disinterested acts of kindness

—entailing severe hardship—performed by men who were utter strangers to the man they were helping. At such times I have thanked God for the lesson it has taught me, and for still keeping alive in their rough bodies the spark of kindness that makes “the whole world kin.”

There is an incessant flow of travel here, and to stand for an hour at such a river crossing as I have described would give any one a very correct idea of the vast resources of this great land: wagons piled high with buffalo hides and drawn by *twenty pairs* of oxen; cotton teams loaded down with the fleecy staple; grain of all kinds; and all making their way to market. Nor is the crossing of these streams unattended with danger. Many drowning accidents occur, and on Monday, when I came in, I learned that two men and one woman had been drowned while attempting to ford the river at a lower crossing than the one at which we crossed. *Only* three men had been shot while I was away, but one was killed accidentally.

Christmas Eve was ushered in with the noise of pistols, fire-crackers, and artillery of every description. It was enough to make a man nervous, for the noise of a pistol-shot *means* something down here, as a rule. Drunken men, bonfires, and confusion on every hand succeeded in making the night hideous; and although the bright sun ushered in an unclouded Christmas morning, it also brought with it a perfect pandemonium of revelry and noise. It was a regular Fourth of July to me, and Christmas is observed here just as we ob-

serve that time-honored and noisy day at the North.

I had announced service and the administration of the Holy Communion for Christmas morning, and as I prepared the hall, I thought how useless it was, for no one would attend; but to my unbounded surprise I had a large congregation, larger than I have seen in city churches on such an occasion. It was a blessed time. Outside, the noise and confusion, shouting and tumult, while within was being proclaimed the blessed message of “Peace on earth,” to men of good-will. I shall never forget that Christmas service, and thanked God that He had put it into the hearts of my people to enter into His courts. Mine was the only service in town.

I had my Christmas-tree celebration, and hundreds were turned away, unable to gain entrance to the hall. There were over six hundred people present, and the hall was literally jammed. Oh, it was glorious to hear the children sing the dear old Christmas carols. It brought home and absent friends to many a heart, and my heart was full to overflowing during the whole service. . . .

Now I must close, for duties press upon me which cannot be delayed. Once more let me thank you, one and all, for your kindness and generous gifts. I shall endeavor to *show* my thankfulness by increased devotion to my Master's work. Pray for me, that I may be worthy of such good friends, and worthily fill the high and holy office to which I have been called. Praying God to bless you, I am faithfully your servant in CHRIST.

LETTER FROM MRS. THOMSON.

SHANGHAI, CHINA.

MY DEAR MISS EMERY: About three weeks ago we returned from a visit to friends in Chee-foo and Tung-Chow. We had been in Shanghai nearly six years without a change, and we therefore looked forward with pleasure to getting rest and refreshment by going to Shantung. Our three eldest children had gone up there the last of May with friends returning from the Missionary Conference, and they were anticipating our coming with great joy. Our good Deacon, Rev. Hoong Niok Woo, kindly consented to come up from Kong-Wan and stay every night on our premises for protection during our absence.

All things being in readiness, on the evening of September 4th we bade “Good-bye” to our teachers and scholars, and went on board the steamer “Hai-Wing.” These steamers are very comfortable, seldom having a crowd of cabin passengers. The weather was fine, and there appeared to be no reason for getting sea-sick; but a little head sea and a little head wind and our long absence from the sea combined to render us uncomfortable. Our two little children scarcely knew what to make of the strange sensation; but, happily for us all, the voyage was accomplished in about fifty hours, and on the morning of the third day the high rocky shores of Chee-foo promontory were in sight.

Eleven years had passed since we were there before, and though the place itself was greatly changed in that time, the beautiful views of hills, islands, and ocean were the same.

Friends came off to the steamer for us, and after a pleasant boat-ride, we landed and proceeded to Mr. Corbett's house, far up on the mountain side, where after resting a few days, we engaged mules, donkeys, etc., and prepared for the land journey to Tung-Chow. The distance is fifty miles in a westerly direction. As the road is very mountainous, no conveyance, except such as can be carried on the backs of mules, could possibly pass over the many dangerous places.

There are carts which can be used if the country to be traversed is level, but this is not the case of the road I write about. The most civilized-looking vehicle is called a "*to-kiaü*," a sort of palanquin, in which lying down is the most comfortable position. A long pole on each side is fastened at the ends with strong ropes across the backs of mules. The passenger being seated inside, and the various parcels and pillows arranged, the muleteers lift the "*to-kiaü*" on to the mules' backs. But the commonest thing to ride in is the "*shên-za*." A large mat of wheat straw is drawn nearly together at the sides, making it look like an elongated barrel. The front end is left open, but the back is drawn together. Underneath there are ropes laced across, on which straw is laid, and over this a mattress should be placed. Our children think them very comfortable. A grown person and child, or three children, can ride in one. They are also supported by long poles and carried by mules, just as the "*to-kiaü*" are.

The cavalcade which set out from Mr. Corbett's on the 10th of September consisted of two "*to-kiaü*," one "*shên-za*," a donkey for Mr. Thomson to ride, and two others for the baggage. So soon as the animals feel the load on their backs they start off on a brisk walk. Bells around their necks make a rather pleasant tinkling sound.

The road over the Choo-kie hill, just as we leave Chee-foo, is a frightful one, so that a person starting on this journey for the first time feels that it will be impossible to proceed. To be sure the mules sometimes slip down, but never, it seems, in very dangerous places. (Providence seems to have a very special guard at those places.) Once down, the animal lies perfectly quiet till the muleteers come to his

assistance. He then resumes his journey, apparently uninjured by the fall. My mules had three such falls. The ladies and children were comparatively comfortable in the carriages; but fancy, if you can, a foreign gentleman getting on a donkey's back and riding on a wooden saddle, with neither girth, stirrup, nor bridle. But in this land of contrarities you will not be surprised when I tell you that the men ride sideways and the women astride!! The animals are so docile that they need no bit, and a halter for the muleteer to lead them by is all that is necessary. The road being a mere mountain path, in most places only wide enough for the mules, the procession goes in Indian file. We pass over range upon range of rather low mountains, emerging now and then on to broad plains, crossing the beds of rivers, passing through walled towns, and occasionally catching glimpses of the sea. The harvest of "*kau-liang*" (like the ancient Egyptian wheat) was just fit for the sickle, and in some places it was being reaped.

The threshing-floors are the same as we read of in the Bible—a piece of ground made perfectly smooth and hard: just such as there are seen at the present day throughout Syria and Palestine. The harvest seemed to us a very fine one, and the amount looked sufficient for the whole province. The stalks of this grain are somewhat like bamboo, and are used for many purposes, just as the bamboo is in South China. They serve as fuel for the people and fodder for their cattle. We noticed the economy of these poor mountaineers in gathering up every bit of dried grass, shrubs, bean stalks, potato vines, etc. The winters are long and severe, and the country yields no fire-wood except the kinds I have mentioned. How many lessons of this sort the poor of our native land might learn from this poor heathen people!

It is customary on these journeys to stop an hour and a half at noon to rest and feed the mules. We select a village and have our litters put down under the trees. Soon a crowd of children get around us and gaze with wonder at us, but never ask a question. The language being quite different from what we use at Shanghai, we cannot tell them the "old, old story," as we wish we could, but we can give them tracts and portions of Scripture, and all these villages have received such benefits. We take provisions with us and eat our lunch with many observers.

As the journey requires two days (distance fifty miles), we stop over-night at a Chinese inn. We had been advised to stop at "Shing tien," which we did, arriving just before sunset. A Chinese inn! Who that has not been to China can picture such a place? On arriving at the outer gate, our litters are taken from the mules' backs, and they and the donkeys precede us into the court, where they take up their positions very near our windows. We had the whole place to ourselves, and the two best rooms were assigned to us. On entering, what do we see? An earth floor, not even smooth! The walls were festooned with cobwebs, of great age and the dust of many months. A very dirty square table, a high-backed chair, and two very narrow benches make up the furniture. The place that serves for sleeping in deserves a particular description. Bedstead there was none, but we had what all the poor people (and indeed all the rich people, if there be any in Shantung) rest their weary limbs on—a "*kang*." This is a most curious affair. A sort of raised platform, about four feet high, is built up all across one end of the room. This is made of bricks and mortar, and covered over on top with plaster, making a smooth, hard surface. Underneath we see several holes, and are told that in cold weather fires are lighted in them and the heat diffuses itself throughout the platform. Almost any kind of fuel can be used, and we saw large quantities of pine-burs being gathered for this purpose. These fires are kept up night and day, and there the family congregate by day and sleep on the platform at night. A straw matting is laid over the top, which seems to be all the mattress they have.

Wearied with our journey, we are not fastidious, and though not unconscious of the cob-webs and dust, we proceed to make tea, getting the hot water from the inn-keeper, who brings it in himself, pouring it into the teapot. He had once lived in a Missionary family and had learned some foreign words. We spread newspapers over the table, and arranged our dishes, trying to make things look as homelike as possible; and then, by the dim light of a Chinese taper, we ate our supper. After washing up the tea-things we sang some of the "Songs of Zion." Many a Missionary has sung the same in those very

rooms. And prayers being over, we prepared for rest.

The little children soon went to sleep, but we were not so fortunate. A few mosquitoes, some fleas, and perhaps other pests which are said to occupy these "*kangs*," disturbed us grown folks. There came a cat through one of the fire-holes, and began to make a raid on our provisions. We get her off; but soon a donkey brays outside our window, or continues rubbing his nose over the wood as though in search of another grain. Finally, when we are quite exhausted and are beginning to overcome all obstacles, the muleteers, just at day-break, call out to us that it is time to be up and moving. We are anxious to be off on the last stage of our journey, and as soon as it is light enough we rise and dress, get breakfast, have prayers, and then settle our bill. For lodging six persons, for an ample meal for our Chinese woman, for hot water for tea and for toilet purposes, the charge was seven hundred copper cash, or just seventy cents in our money. If we had not been entertained in the style of the first-class hotels of the United States, neither did we have a bill of the same style. We found that this was the usual charge for guests.

Our baskets, cushions, etc., being all packed in, we get into our litters and take a start at seven o'clock. The country is pretty much the same: mountain gorges, deep ravines, fields of ripe grain and Indian corn, terraced hill-sides and glimpses of ocean, a sparse population, except in the villages—these are the features of the landscape. About four o'clock we catch a glimpse of what is called the "water city," and a half-hour afterwards we see in the distance a troop of foreign children coming as fast as little feet can carry them. Our own three darlings, whom we had not seen for three and a half months, were the first to come up with us, and they were followed by nearly all the other foreign children.

Great was the joy that evening in the house of our kind friends; great, too, was the noise next day, when the united families, nine in all, began to enjoy each other's company; but for the rest of our delightful visit in Tung-Chow I must refer you to a future letter. This is already so long that I fear I shall weary you and other friends who may undertake to read it.

SPIRIT OF MISSIONS.

BOARD OF MANAGERS.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The Fourth Stated Meeting of the Board of Managers was held at the Bible House on Tuesday, April 9th, 1878, with the Rt. Rev. Horatio Potter, D.D., LL.D., in the chair.

There were also present the Rt. Rev. the Bishops of Pennsylvania, Maine, Long Island, and New Jersey, the Missionary Bishop of Shanghai, and twenty of the thirty elected Members of the Board.

The Session continued through the afternoon and evening.

The Rt. Rev. the Bishop of Pennsylvania, Chairman, presented and read the Report of the Committee on Organization and Revision of By-Laws, which was, on motion of the same, made the special order for a Special Meeting of the Board, to be held on Tuesday, May 14th, 1878.

The Rev. Dr. Twing presented and read a Report of the Meetings and action of the Committee for Domestic Missions since the preceding Meeting of the Board.

The Rev. Mr. Kimber presented and read a similar Report from the Committee for Foreign Missions.

On Motion of the Rt. Rev. the Bishop of Pennsylvania, Mr. James M. Brown was elected a Member of the Board of Managers, to fill the vacancy occasioned by the death of Mr. William Welsh.

The Rev. Dr. Paddock presented and read the following Preamble and Resolution, which were, on motion of the same, adopted:

WHEREAS, The Indian Committee have been given to understand that they may make their appropriations on a scale of \$50,000 per annum, or twenty-five per cent. of what is received by the Domestic Committee, up to the amount of \$50,000; it being understood that

all sums received by the Indian Committee shall be paid over to the treasury of the Domestic Committee, excepting always that sums specifically given for building purposes are not to be included in the twenty-five per cent. : Be it

Resolved, That the Domestic Committee be directed to instruct their Treasurer to pay, on the order of the Indian Committee, during the quarter ending July 1st, up to the sum of one-fourth of \$50,000, twenty-five per cent. of the receipts of the Domestic Committee; all contributions designated for Indian Missions to be included in the said twenty-five per cent.

The Rev. Dr. Hoffman, Chairman of the Special Committee on Expenses, submitted and read the contract made with Messrs. M. H. Mallory & Co. to print and distribute THE SPIRIT OF MISSIONS and YOUNG CHRISTIAN SOLDIER AND CARRIER DOVE. Whereupon, on motion of the same, it was

Resolved, That the President of this Meeting and the Secretary be designated as the proper officers to sign the said contract.

The Rt. Rev. the Bishop of Maine, Chairman, presented and read the Report of the Committee on Systematic Offerings.

On Motion of the Rev. Dr. Dyer the Report was accepted and adopted.

On Motion of the same it was

Resolved, That there be appointed a small Committee to carry into effect the plan so adopted.

The Chair named as such Committee

REV. A. T. TWING, D.D.,

REV. JOSHUA KIMBER,

MR. WILLIAM SCOTT.

After Prayer and Benediction the Board adjourned.

A. T. TWING, Secretary.

REPORT ON SYSTEMATIC OFFERINGS.

THE Committee appointed at the last Meeting of the Board of Managers to digest and present a plan whereby the needs of the Missionary Treasury may be more regularly and amply supplied, offer the following Report:

They have had before them various suggestions, volunteered by Clergy and Laity, indicating that there is at this time both a peculiar interest felt in the important question submitted to them, and much thoughtful inquiry as to the best answer to it. They therefore are encouraged to believe that if this Board, charged by the Church in General Convention with the conduct of her several Missionary operations, shall now adopt with unanimity and set forth a definite and practicable scheme for enlisting the coöperation of all the members of the Church, and of those connected with our congregations who, although for various reasons not as yet enrolled in her membership, are often willing and liberal supporters of the parochial Ministry and Christian charities, it will be heartily welcomed, and generally adopted.

Your Committee feel that the function assigned to them is to report a plan which shall be available and effective to increase the number and amount of the Missionary contributions, *under actually existing conditions*. They must take into account therefore not only the diverse circumstances of different Dioceses and parishes, the vast extent of territory over which our people and churches are scattered, the frequency of changes among the Clergy, the dependence of most of the Clergy even in feeble parishes upon the contributions of their own people for their own maintenance, and the existence of Diocesan Missionary organizations, which, recognized as having a prior claim, often absorb in great measure the resources of the few

wealthier parishes of the Diocese; but also the present degree of knowledge and sense of obligation exhibited by our people with respect to the duty of "honoring God with their substance," and of aiding in the extension of CHRIST's kingdom on earth; and the extent to which they actually realize the Mission and responsibilities of our branch of the Church Catholic, and their own personal responsibilities as having been redeemed by the precious Blood of CHRIST, and incorporated into His mystical Body. Supposing these high principles and motives to exist in their fulness among us, and to rule the hearts and lives of all of us, there would be no demand or occasion for any special plans or schemes or organizations in prosecuting and fulfilling the work assigned to the Church; and did your Committee imagine that the plan which they are about to propose would in the least degree obstruct the growth of such motives and principles they could not offer it, whatever *immediate* advantage it might seem to promise.

But they conceive the purpose of their appointment to have been not to elicit a fresh statement of general principles, or an elaborate demonstration of the grand results which would flow from greater zeal and a higher sense of duty and a more systematic liberality on the part of all the members of the Church; but to obtain a practical answer to the question, How, the tone and temper and habits of our people *being what they are*, the resources of the Church can be made more largely available for the promotion of her Missionary work? It surely needs no demonstration that hitherto, notwithstanding the earnest and unceasing efforts of our Missionary Committees and their agents, but a very small proportion of even the communicants of the Church have been contrib-

utors to the support of her Missionary work, in any of its branches, according to their ability, judging of their ability not by their expenditures for personal or worldly objects, *but by their contributions to other religious and benevolent objects*—even in congregations made up almost exclusively of wealthy or comparatively wealthy families; and where the contributions for *parochial* purposes are on the most liberal scale, it will often be found that the offerings for Missions are shamefully insignificant; and, generally, that if the aggregate is considerable, it has been made so by the abounding liberality of a few individuals. Now to whatever other causes this strange disproportion may be fairly attributed, your Committee believe that it is owing in no small measure to the inadequacy of the method by which chiefly we have hitherto sought to engage the coöperation and gather in the offerings of our people for Missions: namely, by special appeals and occasional collections. The remoter the object from the personal observation and private interests of him whose assistance in promoting it is desired and claimed, the less it can depend upon his own unaided thoughtfulness and general good intentions and sense of responsibility respecting it. And yet, while for the support of our parochial ministrations and agencies we think and find it necessary to resort to pew rents, or annual subscriptions, or a pledged offertory, we have *subjected the great Missionary work of the Church to the chances of an annual or semi-annual collection*. Should it not have been expected that the results would be both meagre and precarious?

Even in a particular parish and under the most favorable conditions they could hardly be satisfactory; and generally they must be far otherwise, as certainly they have been.

Now it may be said with truth that it has always been open to the Clergy to

adopt any measures which should seem to them expedient for increasing the Missionary offerings of their own congregations. But a certain method being in vogue, recognized and sanctioned in many ways, often by Diocesan Canons, and always in the documents and appeals of the Missionary Committees, the Clergy, obliged as they are to devise special means to meet other demands, would usually content themselves with accomplishing what they could through the stated collections, or at most with endorsing without actually adopting some one or more of the supplementary schemes proposed from time to time by the Secretaries.

But without further reference to the past, or further discussion of the merits or demerits of other plans, your Committee will at once proceed to express their own views of the requirements of the case, in certain propositions which, having duly weighed, they offer for the adoption of the Board.

First. There is needed a radical change of method. So long as the present method stands, no large increase of receipts for Missions can be expected.

Secondly. The basis of any plan which shall insure regularity of supplies must be *subscription*; and in order to their sufficiency, personal application must be made to the individual members of our congregations. This may be done either by the Clergy themselves, or by laymen authorized by them (by the Bishop in the case of vacant parishes), or, when preferred, by special agents acting for and in the name of the Board.

Thirdly. Uniform subscription books to be furnished to the Clergy or to the designated lay agents, who should forward to the central office duplicate lists of the subscribers obtained by them.

Fourthly. All subscriptions to be payable quarterly or semi-annually, and to be gathered in by one or more duly appointed resident collectors, who, after

reporting the same for record on the parish books, should send the aggregate amount to the proper Treasurer, specifying the amount of each individual payment and the name of the contributor. Acknowledgments to be made in the SPIRIT OF MISSIONS, as heretofore, adding the number of contributors.

Fifthly. The names of contributing parishes in each Diocese and Missionary Jurisdiction, and of the individual subscribers therein, and the amount of their subscriptions, *to be published annually as a Supplement to the Annual Report of the Proceedings of this Board; such Report (and the Supplement) to be furnished gratuitously to all subscribers.*

Sixthly. Children to be associated as Missionary helpers on the same plan and conditions.

Seventhly. All subscriptions not specifically designated as for a particular department of Missionary work to be distributed *pro rata* to the appropriations for each department, until those appropriations shall have been covered, and subsequently to be applied to make good any deficiency appearing in one or more departments. If then a surplus remain, it should be appropriated only by vote of the Board, after due notice given.

Eighthly. These subscriptions being established, Article VIII. of the Constitution provides further for the holding of public Missionary meetings, and not only the general meetings therein prescribed, but local or district meetings, under the direction of competent managers, will be advantageous for awakening a more general interest and increasing the number of regular contributors.

But your Committee are unanimously of opinion that such meetings, however thoroughly systematized, could not of themselves, or as supplementary to the present parish collections, fulfil the requirements of the Missionary cause.

In conclusion, we would only add that the plan here submitted by us is no novelty, but is substantially identical with that whereby the great Missionary Societies of the English Church obtain their abundant income and are enabled to do their immense work.

(Signed)

HENRY A. NEELY,
 . N. LITTLEJOHN,
 T. F. DAVIES.
 JOHN COTTON SMITH,
 WM. SCOTT,
 Committee.

NOTICE.—Any of our readers having copies of the April Spirit of Missions to spare will confer a favor by mailing them to us, as the edition is exhausted and we are receiving calls for that number of the magazine.

Address

Rev. A. T. Twing, D.D.,

22 Bible House, New York.